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3. Memories of your distant sweethearts will come to your mind; for them you will long.
Her neck is like a gazelle's alarmed by a shot.
4. Her teeth glisten like Egyptian sugar,
Sugar, the food of rulers, of sweet taste.
5. She is not of those who emit a disgusting odor,
But an odor appreciated only by men of sense.
6. The fragrance of *ḫzêra* her tresses emit,
Oh, may the eye be blinded that is incensed at this beauty!
7. When, O people, she comes nearer, her eyes enchant,
And when she ascends from the valley, O people, she slays with her charms.

The poet was a member of the as-Sba'a tribe; the reciter, Blejhân eben Meṣreb. The poet went out on a plundering expedition, *muḥanšel*. On his return he was told that his kin were camping east of Salamja. On arriving there he saw from the tracks that the camp had been removed farther west. He therefore ascended a high hill and looked over the western horizon, hoping to see a few tents he knew, among them the tent of his sweetheart.

Verse 1. *Al-ferîž mužim* signifies a few tents, which remain for a considerable length of time in the same place. 4. The cane sugar, which contains more of the glittering crystals than the best European sugar, is made in Egypt. 5. The Bedouins hate all strong odors, believing that some odors give rise to many diseases, or at least irritate old wounds; for this reason they stop the nostrils of sick persons. It is considered a matter of individual taste which odor is harmful and which helpful. 6. He who cannot tell an injurious odor from one that is beneficial looks with disfavor on the person or the object by which an odor is disseminated. 7. *Šeṭanjaha* or *šṭûnaha* are the several charms of a beauty, in this case the girl's full hips.

1. *Jâ meḥsen al-wejlâd 'ankom ṛadû bi*
hal-ḫzûz alli wasi'en ṭenájâh
2. *kazzejt mirsâl w-lâ radd nowbi*
w-lâ ğâb li 'elmen šefijjen w-lâ ğâ
3. *jâ rabb lâ tarzoḳ ḥaṭât al-čeḏûbi*
alli jeḥumm al-'elem min dûn melfâh
4. *m-âkel w-low ḥaṭṭû 'ala-š-šetel ar-ṛowbi*
barbûr ṣejfen sâḥenâten šwâjâ

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When yawning the Rwejli must also be very cautious, as the throat opens wide during this process and the demon then may let a drop of its urine, *jebûleh*, fall into the man's throat; the urine enters the stomach and causes various diseases. 827 776 753

The Bedouins should also watch the stars most carefully, because they have more properties unfavorable to man than favorable. Wounds will not heal when pierced by the rays of either the stars or the sun. Therefore the wounded person is laid, wrapped in all sorts of covers, in some corner of the tent so as to keep the rays away from him. Whenever people came to me with one of their wounded relatives, they first pitched a small tent behind the one occupied by me, closed it tightly, and then — not before — proceeded to uncover the wound. If a Rwejli loses his way at night, the stars are to blame, for he took his course from a certain star which changed its position imperceptibly, making the man take a wrong direction. Therefore he will not say "*Tiht*, I lost my way," but "*Enǧemt*, I was led astray by the stars." When the stars begin to play with a Rwejli in this manner, even the North Star cannot be depended upon. The best thing to do in that case is to lie down and wait for sunrise. Then the Rwejli can take his bearings himself according to the landmarks and continue his journey. 821 [752]

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and plants on cool days. 8. *Jankûš* is said of one who delights in quarrels and in setting people against each other by carrying gossip and distorting their words. *Zibdet al-mḏâb*, melted butter, signifies invented, false stories, or calumnies. Melted butter is liked by everybody but cannot be the exclusive food, as it would cause death from dysentery; thus it is also with false stories. Pleasant to listen to, should the hearers make them a foundation for their acts, they would not meet with success. 9. He that cannot work, but lives and thrives on the sweat and toil of others, must perish as soon as they cease to support him.

Prudence

1. *Al-ḥâjeṭ bâlak tebni*
   illa-s-sâs ḥeǧâreh kbâr
2. *w-al-bâjeh ḥaḏrak teẖnih*
   damhât al-bawwâh kṭâr
3. *w-al-mar'i ḥaḏrak ter'ih*
   elja' ra'ejt er'a-n-nwâr.

1. Beware of building a wall,
   Except when the foundation is of big stones.
2. Beware of taking an ingrate for thy companion,
   For much trouble he will cause thee.
3. Of land that has been grazed upon beware;
   If thou desirest to pasture, on blossoms pasture.

The poet was a settler from the oasis of al-Ǧowf; the reciter, Ḥmâr abu 'Awwâd.

Verse 1. As the houses in al-Ǧowf (as in all the settlements of inner Arabia) are built comparatively high, their walls must have solid foundations. During the fights in which the settlers frequently engage among themselves a weak foundation could be easily broken through by the enemy, and the wall would collapse. For this reason only big boulders are used in foundations. 2. *Al-bâjeh* is a man without a heart, *mâ beh ḳalb*, devoid of sympathy, gratitude, and even of morals. Whoever takes such a man for his companion, *ḫawi*, on a long trip will suffer more troubles than could be found even in hell. 3. *Al-mar'i* is either a woman divorced by her husband or a widow. Do not marry such a one; rather take a blossom, a virgin.